THE PACIFIC

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San Francisco
Reading Room

FULFILLMENT.

By Rev. Luther Davis.

O soul of man that callest back in fear
From shelving shore where slipping feet declare
The term of life,—
Hast ever lived?
To breathe is not to live,—
To walk, to talk, to go the daily round
Of work and play.
Hast ever lived with pulsing tide of spirit-life?
Caught fire from heaven?
Seen visions radiant?
Set firm thy feet on rock of truth?
Touched heart of God in faith?
Touched heart of man in love?
If not, know well,
No death can slay the inanimate;
Already dead, thou comest to thine own.
But if thou thus hast lived, fear not;
For thou canst never die,
Life indestructible is thine.
Thou mockest pride and hate and lust and sloth:—
Thou mockest death.
Breath from the wind of heaven art thou;—
Spark from the fire of God.
Beyond are home and heritage.
Up! On! Thou comest to thine own!

Petaluma, Calif.

THE PACIFIC

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THE PACIFIC COAST IN BRIEF.

All reports indicate that the Young Women's Christian Asscociation conference at Capitola was one of great spiritual uplift. Prominent among those who contributed to the great success of the conference were the Rev. Dwight E. Potter of Oakland, the Rev. Dr. William Horace Day of Los Angeles and the Rev. Dr. Howard Agnew Johnstone of New York.

Presbyterian union in Walla Walla, Washington, has worked greatly to the advantage of the church kingdom in and through Presbyterianism. The transformation of two churches into one in that city has made a strong and influential organization. None of the interested parties of this union have any desire for former conditions. The new are so much better than the old.

What was thought to be a run on a bank recently in Pasadena proved to be a long line of the members of the First Presbyterian Church of that city formed in part as early as seven o'clock in the morning for the purpose of making selection of pews in the beautiful new house of worship which is about completed at a cost of $100,000. The small boy is usually on hand on all occasions; and a small boy was first in line; next stood a young lady and following her came two ladies of mature years. By eight o'clock there was a long line of people in waiting. The plat of the sittings was on exhibition at a savings bank; hence the supposition at first on the part of some persons that a run was being made on the bank.

A valuable pamphlet of 133 pages, entitled "Discrimination Against the Japanese in California," has been issued by the Rev. Dr. Herbert B. Johnson, the superintendent of the Methodist Episcopal Japanese missions on the Pacific coast. Dr. Johnson gives in an able and interesting manner a thorough review of the situation as it has been for some time. This little book will be found of value in the future when the question of Japanese and other Asiatic immigration shall have come up for consideration again. The general question is not settled. There is in California a considerable element determined that the Asiatics shall not be accorded the same treatment that is accorded other foreigners; but neither in the interests of our commerce nor in the interests of justice will the question be rightly settled until it is settled on that basis. The Asiatics are great peoples, destined to be greater; and although we do not believe that the Pacific coast will ever enter into any arrangement that would allow the coast to be over-run by them, we do not believe that they will allow the principles of humanity and justice to be trampled on as they have been by some of the agitators of the past. Certainly the nation will not allow this, however much politicians among us who fear the influence of the agitators may be swerved from the right.

All who attended the meeting in Pilgrim Church, Oakland, Monday evening, felt repaid for so doing. It was under the direction of the Interdenominational Missionary Federation. Bishop Bell, of the Church of the United Brethren in Christ, presided, and an address was given by the Rev. Dr. Howard Agnew Johnstone, of New York, on "The Progress of Christianity as a World Religion." Dr. Johnstone returned recently from a trip through the Orient, as a representative of the Presbyterian Board of Foreign Missions. He was absent from this country about a year and a half, and was not a mere globe-trotter. He had time to study conditions and to form judgments of value. Speaking of China Dr. Johnstone said that his observations and studies led him to the belief that that nation was to be the greatest factor in the future of the Orient. Mention was made of the rapid progress of the kingdom of Christ in Korea, and it was said that if we in this land had such a spirit of self-denial and generosity as the Korean Christians have, we would belt the globe with Christianity in a generation. As we listened to Dr. Johnstone's story of his experiences with the people of pagan lands we were impressed with the thought that nowhere are men of wisdom and tact needed more than they are in the foreign missionary fields.

The marriage of Miss Culver, a young lady Baptist missionary of Southern California, to a Chinese, and her departure finally for China with her husband who was held to be unlawfully in this country, has brought forth considerable comment. It is a case, the outcome of which, will be watched with much interest. Life in China with a Chinese husband will not be as pleasant as life would be in this country in similar relations. The remark of the lady as she was about to leave the United States, knowing that she could never return, that she would follow her husband even unto death, showed great devotion and heroism. We do not commend this marriege; neither do we condemn it. Like most of the people who have condemned it, we know nothing in particular about it; have no basis for judgment in the case. The contracting parties are better able to judge than outsiders are. Of this we are certain: We have known many marriages on the part of persons of our own race much more to be deprecated. The young lady might have done worse by an alliance with some one of her own race. We know some Chinese young men who rank well up in every particular with many of our own young men. This marriage may turn out badly; so do many of the unions that are entered into on the part of people of the same race, and our own boasted land furnishes a big lot of them.

Sir Humphrey Davy once said that the greatest work or achievement of his life was the discovery of Michael Farady. The Rev. Dr. Baldwin of Palo Alto, in a paper read on Monday before the Congregational ministers of San Francisco and vicinity, made it very evident that he has a genius for discovering what is in young men and for aiding them to attain to that which is highest. It is fortunate for not a few persons now doing successfully the work of life

that many of the years of Dr. Baldwin's life have been spent in educational work, and that latterly as a pastor he has been in proximity to our great university at Palo Alto. Dr. Baldwin's paper on Monday considered the efficiency of present day educational systems and maintained that they were far from being efficient—that they are to be compared in efficiency to the incandescent lamp which gives back to us only about two per cent of the force that is expended in the production of its light. His ideal educational institution would be one having an attendance of not more than two hundred students and a faculty of twenty persons who believe that in every young man there is the **whole** of a man and who would thus be so situated as to bring out that whole. In the course of his remarks, Dr. Baldwin said that no man, not even a Phillips Brooks, ever got out of himself more than a fraction of his actual worth.

The Spring Valley Water Company of San Francisco is reported as being in financial distress; to use a current phrase, "almost on its last legs." The Oakland Enquirer declares that it is not worthy an existence, saying editorially: "The Spring Valley Water Company has for years been an arch criminal. It has debauched the politics of San Francisco, fought an auxiliary municipal salt water supply without providing adequate fire protection itself, and is more responsible than any other cause for the destruction of the city in the conflagration following the earthquake of the 18th of last April. The Spring Valley Water Company has been a blighting withering curse to San Francisco; it is a corporation outlaw and deserves to die." This is pretty scathing. It may be entirely too severe. But the water company undoubtedly has been a transgressor; and the way of the transgressor is hard. To a considerable extent great corporations are too much bent on making money. They take too much out of the pockets of the people. The Spring Valley Water Company has trangressed in this way, if in no other, and so it pays a penalty. Whether it has transgressed in ways far more flagrant, let the courts decide. We shall not kick it now that it is down. But let it be remembered by this and every other great corporation that the day for the piling up of great fortunes for a few at the expense of the general public is about to end. Men everywhere will have to consult more the interests of the other fellow than has been the custom in the past. The handwriting on the wall is that the selfish man has been weighed in the balance and found wanting.

The Rev. E. J. Harper, pastor of Knox Presbyterian Church of Los Angeles, has been appointed city forester. The duties of this position as outlined in a city ordinance are set forth as follows: "It takes the planting and care of trees on public streets out of the hands of the property owners and places the work in the hands of city officials. It requires permits to be issued for any property owner or citizen to plant trees upon the public highways. It provides for the care and trimming of trees, for carting away the cuttings and permits the cost to be assessed against the preperty owneres. It makes it a misdemeanor to damage or mutilate trees or to interfere with the city forester in the discharge of his duties. It compels contractors or other citizens to protect trees already planted, in case of building operations, grading or other work, by building a fence not less than four feet square and four feet high around each tree during such operations, and it also holds contractors and other citizens responsible for any damage done to trees by reason of such operations. It makes it compulsory for property owners on any street to accept such varieties of trees, shrubs or plants as are selected by the city forester or the commissioner under whose control the care of trees, shrubs or flowers may be vested, but leaves it to a majority of the property owners, by protesting, to overrule the decision of the city forester. It permits assessments to be made against property for the planting, care and maintenance of trees, shrubs or plants." The salary accompanying this office is $150 a month. Mr. Harper is a brother of Mayor Harper; but his appointment was not on the mayor's initiative, but on the initiative of the members of the Municipal Art Commission.

One of the recent Sacramento Valley excursionists to Los Angeles writes to the Sacramento Union that one of the things in the Southern city impressing him is the limited number of saloons. He says: "If you were not looking for a place to take on liquid enthusiasm you might not fall over one in an hour's walk. Los Angeles claims to have 200,000 people and 200 saloons, or one for each 1000 inhabitants. Sacramento, with her 50,000, has about 185 drinking resorts, or one to a little over 275 inhabitants. In Los Angeles saloons are looked upon as a necessary evil, and they are tolerated as such. In the smaller cities of the South they are not considered as necessary adjouncts to advanced civilization and are eliminated. And the people of these little cities, the pleasantest on the coast, tell me that the elimination of the saloon has brought them many of their best homeseekers." This man adds: "This is not a temperance lecture. Dr. H. has prescribed for me several times on this trip, and I think the medicine did me good." This, with reference to the fact that in certain cities liquors can be had only on a physician's prescription. But this visitor to our Southland impressed by the wisdom of the regulations there nevertheless suggests that Sacramento might profit by imitating the example. Remembering that the Sacramento excursionists went south to learn something as to the wonderful growth of that part of the state and reasons therefor this open-eyed man notes the fact also that Los Angeles has wiped out dice gambling and the nickel-in-the-slot machine—two other things which curse Sacramento. It has been said that a hint to the wise is sufficient; but our Northern California people are not wise—at least not so wise as the Southern California people are.

In an article with the caption "The National Physician," the Springfield Republican comments as follows: "An invitation to deliver a series of lectures at a theological seminary in California had already been received by Mr. Roosevelt when he was honored by a visit from a delegation representing the New York city Federation of Churches, whose purpose was to discuss with him the question of religion, in the President's native town. The theological lectures Mr. Roosevelt has intimated he would be unable to deliver, and there is likely to be much disappointment in theological circles. With the religious problem in New York city the President must have a personal familiarity, owing to his long residence there and his highly intelligent interest in local affairs. But he appears to have been nuable to show the New York delegation of clergymen how to stem the tide of religious indifference which is said to be engulfing the metrop-

olis. Mr. Roosevelt confessed frankly that he was at a loss for a remedy to suggest, but possibly he could think of something if the clergymen would give him more time. They came in upon him suddenly and seemed to expect to see him dash off a prescription that would check atheism in three doses. This turning of the theological professors and the metropolitan clergy to the President for aid in attacking their problems shows how universally his powers of achievement are recognized. The old Indian chief's conception of 'the great father' in Washington has almost materialized in the minds of the pale faces themselves." The Springfield Republican is in error when it states that President Roosevelt was invited to deliver theological lectures. He was invited by Professor Nash of Pacific Theological Seminary to give the lectures in 1909 on the Earl Lectureship Foundation. The lectures on this foundation are not necessarily theological lectures. They can be on any vital subject. The lectures this year by Professor Peabody of Harvard University were not theological. They were distinctly sociological. Nor were those by Dr. Van Dyke two years ago theological. They were literary, having to do with poetry.

CHRONICLE AND COMMENT.

Since 1900 there has been an average rise of 38 per cent in the value of farm lands in the United States.

Ripe peaches picked in Louisiana on the 29th of March! That beats California. The mildest winter in 30 years made this possible.

Such is the demand for stories nowadays that many of the Eastern daily papers especially those published in the afternoon, are giving their readers a story each day.

During the year 1906 New Orleans wrested from Boston her rank as the second port in the United States in point of foreign commerce. The figures were for Boston $209,000,000; for New Orleans $212,000,000. "Westward the course of empire takes its ways." Sometimes it is Southwestward, however.

Several of the western railroads have employed what may be called "a put-yourself-in-his-place man." It will be their duty to buy their tickets and travel just as the regular passengers do, so as to be able to make report to the railroad companies as to the treatment their employees give the public and how the work on the road is carried on. In the absence of a name by which to designate this employee one company is for a time calling him "The General Public." He is expected to "kick" just as the public kicks when it thinks anything has gone wrong.

Every position of responsibility has its worries. Governor Hanly of Indiana was on the verge of a nervous breakdown last week. The recent session of the legislature taxed him severely. He was considerably worried over some of the measures passed by that body and its neglect and refusal to pass others. Some of his vetoes drew upon him wrathful denunciations, and he felt all in all that "uneasy rests the head that wears a crown," even though it be no more than that of a governorship. Governor Hanly has brought great credit to Indiana during his administration. He is a Christian, and a man who has the courage to act on his convictions.

Western educational institutions have been promised conditionally the following amounts from the Rockefeller $32,000,000 fund: Washburn College, Topeka, Kansas, $25,000, provided $100,000 are raised; Iowa College at Grinnell $100,000 toward $400,000; Beloit College, Wisconsin $50,000 toward $200,000; Wooster University, at Wooster, Ohio, $125,000 toward $500.000; Colorado College, $50,000 toward $500,000; Wabash College, Crawfordsville, Ind., $125,000 toward $500,000. In the East Yale is to receive $300,000 toward $2,000,000, and Princeton $200,000 toward $3,000,000; Bowdoin $50,000 toward $250,000. For institutions in the South $522,500 have been apportioned toward $2,215,000.

THE RELIGIOUS WORLD.

Leading Baptists are advocating the formation of a National Council, not for legislative purposes, but as a channel of expression and a means for the shaping of opinion both within and without the denomination.

The latter part of this month Professor James Orr of the United Free Church College, Glasgow, Scotland, will give six lectures in New York on "The Virgin Birth." Professor Orr is one of the world's greatest theologians. His lectures will be in defense of the doctrine, and are being looked forward to with much interest.

It is said that a movement is under way to bring the Reformed Episcopal Church back to the parent body, The Protestant Episcopal Church. That which brought about the separation was what was regarded as a dangerous trend toward ritualism. But the general opinion now is that there is no longer any such danger. The Reformed Episcopal Church has had only slight growth in the thirty years since the separation took place. In only two cities has it secured much of a foothold. Along with all the other small religious bodies it is destined to suffer a gradual extinction. Standing alone it is not today very much of an influence. Far better to get in where it can count for more than it is counting for now!

A unique scene was witnessed recently in the streets of Litchfield, Illinois. Six hundred dollars worth of liquors were poured into a sewer by a converted saloon keeper. At some revival meetings his 12 year old daughter was converted and united with the church along with her mother. She plead with her father to go to the church to see her baptized. He went and was so deeply impressed by the sermon which he heard that he decided to take a stand for Christ and quit the saloon business. Later he invited several of the ministers of the place to a bottle smashing, and thousands rejoiced as the liquor flowed down the sewers instead of in its usual channel down the throats of men.

The present writer had the pleasure of worshipping recently in the historical Park Street Church in Boston where Dr. A. Z. Conrad is now the pastor and the veteran Dr. Withrow pastor emeritus. The $10,000 spent in renovating the famous old structure have made it one of the most inviting of auditoriums. The interior finishings are white and of such

light tints that it is not somber as of old. The sum of $1,250,000 was refused not long ago for this property. Situate, as it is, on Tremont Street, just across from Boston Common, in the heart of the business center, it is a valuable corner. Dr. Conrad has succeeded in drawing large congregations and hopes to get ere long an endowment of an $100,000 and assure thus the permanency of the historic church on its old corner. It is worthy of note that the $10,000 for refitting of the church came from Unitarian sources. But Park Street Church is no more Unitarian than it was when it was called "Brimstone Corner." Unitarians are interested in it as something of historical value.

Concerning "Seventh Day Rest" the Morning Star says: "A practical difficulty is that in a city like Boston there are many people—Jews and Seventh Day Baptists, for example—who are as religiously devoted to the observance of the Sabbath (Saturday) as most Christians are thoretically to the observance of Sunday. They cannot take Saturday for worship without losing a day's pay each week, and if they try to conduct their own business and work on Sunday the law punishes them—theoretically, at least. What shall they do? It is a serious question. Either we must invade the field of conscientious conviction and attempt to compel the Jew to keep the Christian Sunday, which would not be relished if it were a case of the Jew trying to compel Christians to keep the Jewish Sabbath, or else we must agree to let each party observe his own rest-day and work on the other six, provided he does not disturb anybody's worship. An intelligent Hebrew conductor on one of our street cars a few mornings ago said that the present regulation was destroying the religious worship of the Jews because they could not afford to be idle on Saturday and their synagogues are not open on Sunday. But how will it affect the rest of us to put Sunday on a kind of secular level with the other six days of the week?"

SAN FRANCISCO RELIEF WORK.

[The American Unitarian Association, last year, appointed the Rev. Christopher Ruess, on behalf of the givers of the Unitarian Relief Fund, to assist for one year the San Francisco Associated Charities. An interesting report is made by him in the Christian Register of March the 14th. We reproduce it here.—Editor.]

The last turn in the road is within sight. About two millions of the great San Francisco relief fund remain, and the Relief Corporation is almost ready to announce what disposition will be made of the money that will be left after the twenty-five hundred applications still in hand are answered. Since February 15 no new applications have been received in any department except such as would ordinarily be made to the Associated Charities.

The city that can survive a half-billion-dollar fire and general and private relief amounting in all, perhaps to nearly twenty million dollars, is not builded on sand. Months ago even the workers, whose salaries from the Relief Corporation would cease with the closing down of the application bureaus, were almost unanimously agreed that relief had been and was being overdone. A member of the Rehabilitation Committee said to the writer yesterday, "Well, I can't see that there is any less real distress today than there was three months ago." That is undoubtedly true. Of real distress there will perhaps be as much three months hence as there was three months ago. And there will probably be as many people in San Francisco three months or even three years from now as there were three months ago who would be willing to make application for relief if money were to be had at expense of the asking and of proving that the applicant had needs and could make good use of a grant. Few civic misfortunes are greater than for the citizens to be tempted for almost a year by the opportunity of getting something for nothing.

That is the far-seeing and "hard common-sense" side of the situation. Yesterday, however, the writer visited, in a new suburb of San Francisco, a couple past fifty who lost their all in the fire, and tented in Golden Gate Park from April till December, and who now, for the first time in their life, together have a home of their own. The man is a railroad car cleaner, earning about sixty or seventy dollars a month. He has lost little time since the earthquake. In July he began to pay on the installment plan for his lot, the first he ever owned. In November he began to build. The family is without children. They were granted a sewing machine and for household rehabilitation one hundred and fifty dollars. They have managed to do the rest themselves. The man rises at 4:30 in the morning and reaches home at 7 at night, and the couple rejoice that this month he has had to work Sundays and holidays. Through the joy and hope of a home of their own, this man and woman are ten years younger. The best social result of the fire and of the relief fund is the multiplying of home owners in a city of renters.

And despite criticisms the truth remains that since the day of the earthquake there has been practically no acute suffering from need of food or clothing or shelter. The men and women in charge and at work have dealt with an utterly unprecedented situation as promptly and as efficiently as could be expected.

One result of the relief work will be the advertisment of the fact that charitable organizations exist in San Francisco. From doing yearly as much work as in some Eastern cities of one hundred thousand the Associated Charities will probably be called upon hereafter to do the full stint of organized charity work in a city of three or four hundred thousand. Before the fire the Associated Charities did modestly a quiet work. Since the earthquake the Associated Charities has self-effacingly given itself to the general problem; but more and more responsibility has fallen to its lot, and it will emerge to assume something like its rightful central place in the charity work of the ninth largest city in the nation.

Both in earthquake and fire and the raising of the relief fund were instances of dramatic situations dramatically met. The raising of the great relief fund demonstrated the sympathy and sacrifice for brother men that dramatic and immediate suffering can arouse in the American heart. The American people could not pass by on the other side of the road.

What the Unitarian and other churches are striving for, however, what every deep and earnest leader of moral forces in this country is striving for, is that we should add to this sympathy insight, and to promptness, faithfulness and endurance. We need to add to our pain at the sight of physical suffering and

material poverty a deeper pain at the sight and thought of starving minds and lives. For the greatest pain in the world and that on the vastest scale is not immediate and soon over, and cannot be alleviated by the feverish subscription even of twenty million dollars.

The man or the woman who, year in and year out, understandingly supports a church of his choosing, a reform of his choosing, be it woman's suffrage or kindness to animals, socialism or anti-socialism, who consistently and faithfully subscribes to his city's Associated Charities in order that the unfortunate may be helped with discerning love, the man or the woman who will risk popularity to insist on the enforcement of the laws on the statute books, like school attendance, child labor, and tenement construction laws,—these men and women, I say, have length and breadth and depth in their love for fellow-men. True brotherhood demands not excitability so much as social imagination. What we need most today is more men and women who are each able to influence one or two or ten others, and who can understandingly give themselves to the social ideals of the century of brotherhood.

BOOK REVIEWS.

"The Hereafter and Heaven." By Levi Gilbert." Dr. Gilbert has crowded much that is of interest and value into this little volume of 189 pages. There are chapters as follows: The Faith of the Ages, Risen Indeed, With You Alway, Not Born to Die, Waiting for the Oarsman, The Unforgotten Faces, The Communion of Saints, For the Faithful Departed, Heaven: Here and Beyond. Throughout, the volume is one of comfort and inspiration. We quote from one of the articles: "Is it claimed that definite supplication for the dead is ruled out of the theology which teaches that it is utterly useless and unavailing, since it could effect nothing—since the dead are in no fixed condition of joy and have all consummation of blessings? We may well pause to question it. Is it not reasonable to believe that in heaven itself there are gradations of happiness, possible growth into larger and fuller bliss, ever advancing progress toward the perfection which is in God? Is it rational to suppose that our dead are to maintain a flat, stationary condition of dead-level in that land of vast opportunity? Was not Tennyson right in describing the life of the future as

> Eternal process moving on;
> From state to state the spirit walks?

And, if so, can we repress our profoundest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto a higher height, a deeper depth? And is not that wish truly a prayer? Yea, does there not lie latent and unexpressed, a real prayer at the heart of all love? And as we love the holy dead must not our love breathe out a petition for their constant and increasing advancement in the happiness and holiness of heaven?" [Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Cal., 75 cents net.]

"Modern Poets and Christian Teaching." The volume before us on **Sidney Lanier** is one of a series of much value, several of which have been reviewed in our columns. A few years ago we read the following words written by this poet at a time when things were not going easily and pleasantly for him: "The poetry is good poetry, the music is good music; and beauty dieth not, and he that needs it shall find it." Lanier did not live in vain; many found the beauty of his life and profited thereby. The author of this volume, Henry Nelson Snyder, shows well his worth to the world, in this study of his poems. "No one who touches even superficially the man and his poetry can fail to feel the inspiring potency of the upward lok that shines from Lanier's eyes. One knows that he lived for the best, strove for the best, and aspired to the best. He is no man of low degree, walking contentedly the commonplace paths along the mere levels of life. His face is toward the heights always, and the road he is on is an ascending one. And this impression of spiritual uplook and uplift, of the ever-aspiring energy of a soul seeking to realize the very truth of God is that virtue in the spiritual message of Sidney Lanier upon which all the world will agree." As the author contemplates his life he writes: May we not in conclusion call him

> One who never turned back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph;
> Held we fall to rise, are baffled to fight better,
> Sleep to wake?

[Eaton & Mains, New York; Jennings & Graham, Berkeley, Calif., $1.00 net.]

"The Incarnation And Recent Criticism." By R. J. Cook, D.D. This is a timely book. It announces as its purpose a review of the methods and findings of negative criticism on the Incarnation, the gospel narratives of the virgin birth, the essential deity of Jesus of Nazareth, and to show the untrustworthy character of rationalistic thought on these and related themes. The table of contents will indicate the scope of the volume: "Old Foes With New Faces; Who Was Jesus? The Virgin Birth and Heathen Parallels; Did Paul Know of the Virgin Birth? The Sinless Christ; Wendt's Theory of Ethical Union; Beyshlag's Theology of a God-Fitted Man; Jesus, the Master-Teacher; The Kenosis; The Lesson for the Modern Life. As the author studies modern life he says: "The ache of humanity is heartache. There is need, then, for the reaffirmation of the infinite worth of man; need for the incoming power of some transfiguring idea on the common life, some heaven-born vision of the innate glory of humanity, which will once more exalt man above the level of the brainless, soulless machine at his side—above the beast of burden, above the degrading passion for power and material grandeur as the highest ends—and dignify the **man**. But what can be more ennobling, what can be more inspiring than the truths which spring from the incarnation of the Son of God. And what truths need more to be proclaimed in the ears of this practical, selfish age than this: that he emptied himself and took among us the form of a servant?" The book is an able defense of the doctrine of the Incarnation as taught in the New Testament, that the Absolute God assumed human nature and was manifested in human history as a man among men. It has been well said concerning it: "The plain Christian man, as well as the Christian pastor in touch with the scientific thought of his time, will read these pages with much

pleasure and profit." [Eaton & Mains, New York; Jennings & Graham, Barker Block, Berkeley, Cal., $1.50 net.]

"Christ And The Human Race." By Charles Cuth-Bert Hall, D.D., LL.D. The series of articles comprising this volume were given by Dr. Hall, president of Union Theological Seminary, New York, on the Noble Lectureship foundation in Harvard last year. It is a book which should have careful reading on the part of all who are interested in the progress of the kingdom of God upon the earth. Dr. Hall has the world consciousness, and believes that the viewless spirit of God has been preparing a way in the Oriental consciousness whereby ultimately to express truths as yet largely unrealized in Anglo-Saxon religious experience. Concerning the century in which we live he writes in the preface: "Its religious outlook is problematic. The churches of the western world certainly have not attained a maximum of religious power. A general solicitude is felt for their purification in practice, their intensification and deepening in faith and insight. It is considered to be of vital importance that the Christian ministry of the future shall attract and win the service of the strongest, the purest, the most chivalrous men. This result is not probable unless the vision suggested to such minds by the Christian ministry be at least as broad and winsome as that offered by other social enterprises of the altruistic age. That it is in fact more broad and winsome than any of these I believe, and in these lectures have attempted to show." Dr. Hall says further: "If young men of culture and earnestness in our American universities will break from the bonds of race prejudice, ignore traditional Anglo-Saxon notions of superiority, and face the world of today in the spirit of the all-encompassing humanism of Jesus Christ, they will find in the Christian ministry, whether at home or abroad, a vocation great enough to satisfy the loftiest ambitions and to employ the most statesman-like powers. The Lectures were on topics as follows: Jesus Christ and World Sympathy; The Larger Meaning of the Incarnation; The Essential Unity of the Human Race; Temperamental Contrasts between East and West; Religious Insight and Experience Outside of Christianity; Christian Missions and the Modern World. Dr. Hall's studies and experiences lead him to this conclusion: "The Christian minister in the East must, in the coming time, stand for the larger meaning of the Incarnation of the Son of God. He goes as an ambassador for Christ; but, more and more, he must go as an ambassador of the mysterious and universal Incarnation of Christ in the whole human race. He must take the position that, as yet, Christ has been but partially interpreted through the evolution of the western religious consciousness. He must point out to the finest minds of the East that there are gifts and qualities in the Oreintal religious consciousness which, when they will fully undertake the interpretation of Christ, of Christian Scripture and of Christian experience, may open deeper depths and more splendid vistas of soul power than the West, with its genius for institutions and for practical ethics, has yet discerned." He says therefore that it is not only as the giver, but also as the receiver, that the West is to approach the East, bearing the gospel of Christ; that she is not to say, "This is the gospel which I know and which I teach you;" but rather: "Here is the gospel which I know in part, according to the gifts and insight of the West. Share it with me, O Soul of the Eastern World; help me to know better, through you, that gospel and that Christ!" [Houghton, Mifflin & Co., Boston, $1.25 net.]

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Rev. William Rader.

The crowd which received Jesus with such loud acclaim turned against him before the close of the week. The palms were not withered when he was nailed to the cross. Mobs are often fickle. Yesterday Dewey was greeted in the New York harbor with the thunder of guns; today he is an almost forgotten hero. Yesterday Dowie was followed by a throng of worshippers; today he sleeps in a lonely grave.

When Jesus entered Jerusalem he went to the Temple; when he stood in the Temple he stood on history. Here his fathers worshipped. Here the priests offered sacrifices, and the prophets spoke. Sacred was this holy spot.

Jesus did three things in the Temple which deserve mention. He cleansed it of the men who turned it into a market-place. He heard the lowing of cattle, the flutter of doves and the clink of coin. Then the Nazarene, so gentle and generous, changed into a man of denunciation. It was a son of thunder who made a whip and laid it on the back of the Temple grafters, driving them out.

This Temple stands for the church. Jesus would have a clean church, devoted wholly to spiritual work. He would have a pure pulpit. Into the modern church has crept more or less worldliness, which Jesus would rebuke now even as he did then. He healed the sick and set before us an ideal of worship. The children, who were the closest friends of Jesus, followed him into the Temple and sang against the criticisms of the priestly fault-finders. Jesus said that "out of the mouth of babes and sucklings." God hath perfected praise. Here was an ideal of spiritual worship. These happy children singing spontaneous praise of the Son of David. It overflowed into the people as the spring bubbles from the hill.

Jesus stirred politics. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's. Jesus always stirs the city. Sometimes he enters on a colt, and again on the white horse of the Apocalypse. Sometimes on the wings of devouring flame, and again on the chariot of earthquake. whose wheels shake the walls. He enters London and Glasgow in Moody, and stirs Brooklyn and Chicago through Gypsy Smith. He enters the city through reform. Witness him shake Florence in the fiery eloquence of Savonarola, who stands before Lorenzo the Magnificent like Christ before Pilate.

Dr. Parkhurst in New York, and Folk in St, Louis, are examples of Christ's triumphal entry into municipal politics. Not otherwise has he entered San Francisco.

We are having a true revival of religion. Rudolph Spreckles is the Moody, and Heney is the Sankey. God is moving the city, and when a number of our supervisors and other officials are sent to prison we will be more free. The clouds send down tears over our condition, but the sun will shine again. Thank God the Christ spirit is not dead; it lives.

Christ would come into the personal life. There he stands at the gate. He knocks. Holman Hunt has described him in his painting. Open the door. Be-

lieve in Him. He is the Truth—divine, human, real. Every man must reckon with Truth. Every man must admit Truth if he would be saved. This is the Gospel. Let it pass over the threshold on a colt, in a chariot, in the Roman Catholic Church, by the Congregational or Presbyterian way, it matters little. If you can be saved by the Catholic faith, use it. If by the Protestant faith, hold to it. If by Christian Science or any other science, cling to it. Truth does not enter every soul in the same way; but any system that will make a man see, and feel, and know, and do, is a good system for that man. The main thing is to know the truth as lived, believed and preached by the Lord Jesus Christ. "Let the dear Saviour in."

THE FIRST CHURCH OF PASADENA.

Feast upon feast has been enjoyed by the members of this church during the past few weeks; the deep studies of the "Sermon on the Mount," in a series of seven discourses by the pastor; the rich privilege of following the events of Passion Week, under Dr. Meredith's leadership, in a series of meetings called "Steps to the Cross," culminating in a hallowed service on Good Friday; the memorable Easter Day, with its exquisite flowers—enjoyed all the more because their beauty had been shared with a little church in a barren mining camp out in Arizona—its comforting sermon and magnificent music, which found a climax in the splendid rendition of the cantata "The Resurrection," by the chorus choir under the direction of Prof. J. Benson Starr; its current of deep thanksgiving because every cent of the indebtedness of ten thousand dollars had been provided for by the Easter offerings, inspired by the generosity of an Eastern friend who had promised half the sum needed, on condition that the church raise the remainder.

On Monday night, by invitation of the Men's Club, an enthusiastic meeting was held, upon which occasion the mortgage was burned amid great rejoicing, while the room rang with the strains of "Glory, glory hallelujah," with original words appropriate to the occasion.

It is but a little over three years since the church removed to a hall at the center of town and undertook the great enterprise of building a church. And now the beautiful edifice has crystallized from a hope into a fact, and the people of First Church feel that only with the blessing of God could so great an undertaking have been carried through to this successful termination. Both the men's and the women's organizations of the church have come nobly to the front with generous pledges in this crowning effort.

On Friday evening of last week a unique and delightful entertainment, "The Banquet of States," was given by the C. E. Society. Over 250 persons sat down with others from their respective native states, to a menu characteristic of that state. It was interesting to note that New York, Iowa and Illinois had the largest delegations, and most significant that only four native Californians were present, all school girls.

L. M. A.

"A MEMORABLE YEAR."

The above is the title of a pamphlet telling the wonderful story of the destruction and raising of funds for the rebuilding of the Young Men's Christian Association Building in San Francisco. General Secretary, McCoy, has the congratulations of the Christian people in this city and it is not too much to say of the entire Pacific Coast. He acted quickly, directly, personally and successfully and the friends of this noble institution have responded. Secretary McCoy has had a strenuous career in San Francisco. The old Y. M. C. A. building on Sutter Street was heavily in debt when Mr. McCoy came to take charge of the work nearly thirty years ago. By hard and faithful work the debt was paid. By tactful and good work the new location corner of Ellis and Mason Sts., was secured. By this time Mr. McCoy had the confidence of the leading men in San Francisco and year a after the new building arose, and at last even its debt of over $100,000 was paid. This institution has always been conducted upon high principles and Mr. McCoy has shown a type of profound common sense, business sagacity, of genuine religious experience which have made this great institution a power for good. This is a great cosmopolitan center and as such affords unusual conditions for work among the young men. Mr. McCoy has correctly apprehended the situation and met the approval of all the Christian forces in this great city. It is a victory not easily over-estimated, that the $500,000 for the rebuilding of this Christian institution has been secured. We cannot say too much for the wisdom, the devotion, the unsurrenderable purpose of General Secretary McCoy. He is so manly, so broad, so generous of impulse, so hospitable in his large personality that all can truly rejoice with him. We hope he may see the realization of his highest hopes.

ANARCHY IN SAN FRANCISCO.

The Mine Workers Journal has some things to say concerning the disgraceful and treasonous action of the San Francisco anarchists. The editor says "that if he were the executive in California or in San Francisco he would hang those people for treason if it were to be the last act of his life." He goes on to comment as follows: "It was stated in the public press and confirmed by correspondence that some frenzied traitors, masquerading under the garb of trade unionism, tore down and trampled on the Stars and Stripes in San Franicsco. Let these anarchists be undeceived. That flag is the flag of organized labor, its stripes are **OUR** stripes, its stars are **OUR** stars; it represents **OUR** country, **OUR** institutions, **OUR** freedom. It at any time or at any place these ruffians do not like this country or its institutions no attempt will be made to keep them here." The guilty silence of the editorial columns of the San Francisco dailies on this outrage is in itself treason. Why they did not speak cannot be surely stated. Perhaps they felt that the publicity would do no good. It was the same policy as that pursued a year ago. On the 8th of April, 1906, fully 1,500 men with profane transparencies marched down Market Street and raised a red flag at Lotta fountain. The scriptures speak of treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. We could no more keep silent when the flag was being trampled under foot than we could trample it down. The press of San Francisco has a code of its own which we confess we cannot understand. Why it should mercilessly lampoon grafters is not strange, but why it should keep silent in the presence of the maximum crime is a puzzle. It may be that any publicity of such an awful crime against the government would seem at this time to confirm the strong words of President Roosevelt concerning the dominancy of the hoodlum in San Francisco. We wish to commend the strong words of the Mine Workers Journal. The labor unions owe it to the community to purge themselves from this act of treason. It must not be forgotten that the meeting was held under the auspices of the labor unions of this city. They have taken no action that we have seen.

Among the Churches.

San Francisco, Plymouth.—Seventeen received to membership last Sunday; seven on confession. Those by letter came from several denominations

San Francisco, Pilgrim Chapel.—Meetings are being conducted by Rev. A. W. Hare, with several conversions already. The Sunday-school work is in a fine condition.

San Francisco, Richmond.—Some miscreants, presumably boys in the neighborhood, have thrown stones through the memorial windows. It will cost about $400 to repair or replace them.

Vista Grande.—Sunday-school work is developing rapidly. There is demand now for a preaching service. This work is situated in a new district between Ocean View and Colma, San Francisco.

San Francisco. First.—Evening congregation last Sunday numbered 131, which is good in view of the fact that there are no people residing in the neighborhood of the church. The dedicatory services will be on Thursday April the 18th at 2 p. m.

Oakland, Plymouth.—Four persons united with the church on confession of faith Easter Sunday. The Rev. Miles Fisher closed his pastorate at that time, and has now entered on his work with the Sunday School Society in Northern and Central California. Mr. Fisher's home is in Berkeley now.

Avalon.—The large congregation which greeted the pastor, Rev. Chas. W. Williams, Easter Sunday morning, found a handsome new pulpit set in place. An original dialogue, "The Easter Quest," given by the boys' club (K. O. K. A), assisted by the Girls' Guild, was an interesting feature of the evening exercises.

San Francisco, Ocean View.—On the evening of Easter Sunday the church was crowded with people who came to hear the pastor, the Rev. W. R. Bair, tell the story of his conversion, and how he came to leave the railroad train and go into the ministry. We take great pleasure in our beautiful little church since its reconstruction; the organization is increasing its influence in every way in the community.

Los Angeles, First.—On Easter morning, Dr. William Horace Day, pastor, preached, to a congregation crowding the large auditorium and the gallery, the culminating sermon of a series on, "Mark's Mosaics of the Master;" his subject being, "Mark's Mosaic of the Resurrection." At the Easter twilight communion, in the presence of a great company, 47 were received to membership. Eleven others were detained. Dr. Wm. Horace Day, for the third season filled an engagement for eight lectures at Capitola, during the Young Woman's Christian Association Convention.

Lincoln.—Rev. Huber Burr preached his farewell sermon on Sunday evening, March 31st, to a large congregation of loving friends. Both Mr. and Mrs. Burr have made many friends during their stay at Lincoln, and have seen their efforts blessed by results. Besides bringing quite a number into the church, they have led a great many to a better way of living. Mr. Burr is to begin work at once with the National Home Missionary Society in the Northwestern states, holding evangelistic services in this field. The church here is making an effort to secure a new minister at once, and hopes to avoid as little break in the work as possible.

Etna Mills, Siskiyou County.—A week of special services conducted by the pastors, Rev. Mr. and Mrs. Irving Luce, has brought about a deeper spiritual interest among the people of this field. At the Easter communion, eleven adults were received into church fellowship, six children were baptized; and six persons, five of whom are young men, united with the Christian Endeavor Society, Easter evening. The New Movement or Baraca Class, organized four months ago, now has a membership of 37. Aside from the regular work with the pastor as teacher during the Sunday-school hour, the class has a literary evening twice a month, and a business and social session each alternate week. The grounds of the parsonage are being equipped for tennis and croquet for use of the members of the class

Kenwood and Glen Ellen.—On Sunday, March 31, the churches of Kenwood and Glen Ellen became vacant through the resignation of the pastor, Rev. E. E. Chakurian. The notice of this resignation had been submitted very reluctantly by the pastor a month before, but it had been made imperative by his failing health and the necessity of medical treatment and rest. During the twenty-seven months in which Mr. Chakurian has been associated with these two charges the work has been most encouraging, the associations of pastor and people most cordial, and it is with mutual regret that the relationship has been severed. Both churches on the field have recently been beautifully renovated. There is a strong band of earnest consecrated workers at both points, and every department of church work is in good working condition ready to cooperate with a new energetic earnest pastor.

Los Angeles, Park.—Park Church had a splendid day on Easter Sunday. It began in the Sunday-school, where the attendance exceeded that of any other Sunday for many years. The morning service was an inspiration to all. 17 adults and young people were admitted to the church on confession of faith. These were all hand picked fruit of personal work, and many faithful prayers. The congregation crowded the audience room in the morning and also in the evening when the Sunday-school gave an Easter concert. Park is working up. Its progress has been hampered for many years by the location of this church in the oil field, which has kept back the neighborhood from practically all improvement in a city improving in all other directions. On this account the church is straining every effort to secure a choice location, and has paid $2,200 towards the same; $650 still remaining before the new site is paid for. When that is done, we hope to be able to build, where there will be every prospect for a rapid growth.

Kern Association Churches.—The churches of the Kern association, which was organized less than a year ago have shown splendid energy and development, and things seem to be moving all along the line. Oil Center entered their beautiful new building last Sunday, Easter, for the first services. 5 mem-

bers were received on confession at the evening services. The new structure will be dedicated before long. Bakersfield Church had a full house on Easter sunrise prayer meeting, and reception of seven members at 7:45 a. m. services. A collection was taken for the new church at Kern City. The Kern church has been very active. Easter Sunday 125 attended in the morning and 150 in the evening; 12 were received to membership during the day, 7 on confession. Already lots have been purchased for a new building (the church is now renting a hall) site. Several hundred dollars must be raised by the 18th inst. to meet some conditional gift. Thayer, the pastor is hustling for it.

Santa Cruz.—Easter was a great day in the church, large crowds morning and evening. At the morning service a Chinese child was baptized and twenty-nine new members received into the church, six by letter, including the pastor, Rev. James B. Orr and wife; and twenty-three on confession, including many adults and a number of Sunday-school children. Thirteen of them were baptized. This made 45 received into the church during March. The Sunday-school reached high water mark that day, 280 in attendance. The enrollment is over 300. Over 100 members have been enrolled during the past two months. Miss M. E. Morgan is superintendent. Tuesday after Easter the corner-stone of the Baldwin Memorial parsonage was laid with impressive ceremony, the pastor reading the favorite psalm of Mrs. Baldwin, and the donor, Miss May Baldwin, reading a favorite poem, "No Sects in Heaven," of the mother. The parsonage being given as a memorial to the parents. Pastor Orr is greeted by large congregations morning and evening and all branches of the church are prospering. On Wednesday night W. A. Hummel, a Stanford graduate and missionary on the west coast of Africa speaks on "Folk Lore of Africa." As a result of a lecture course inaugurated by Rev. A. W. Hare the church cleared $291.80 as well as giving the community the very best.

NOTES AND PERSONALS.

The Congregational ministers of San Francisco and vicinity will hold their Monday meeting in Mill Valley next week. It will be one of prayer and praise. At the meeting the following Monday in Berkeley a paper will be read by Professor Bade of Pacific Seminary.

The San Francisco Church Federation has very appropriately arranged for three mass meetings on the evening of April the 18th. They will be held in Calvary and Trinity Presbyterian churches and in the Wesley Methodist Episcopal. This is the anniversary of the great disaster of last year, and the exercises will have reference thereto.

The United Brethren of Oakland have a new church building well under way. It is being built on the corner of the lot purchased several years ago from the Fourth Congregational Church. The building now used will be made into flats. Such has been the growth of the United Brethren work that a new building is greatly needed. It will cost about $8,000.

The Rev. and Mrs. Walter Frear and Miss Henrietta Frear, of Oakland, who have been spending several months with Judge Frear of Honolulu, are expected home in a few days. Mr. Frear has been, for so many years, prominently identified with Congregational interests in California that he has been greatly missed by many during his absence of several months' duration.

THE WORK AT CLOVERDALE.

Dedication of the New Building.

The handsome new house of worship at Cloverdale was dedicated on Thursday evening March the 28th, the sermon being given by the Rev. Dr. George C. Adams of San Francisco. Among the ministers who participated in the services were A. B. Patton of Santa Rosa, H. E. Banham of Martinez, W. L.

Jones, E. J. Singer and the pastor, A. B. Snider.

The church building, a picture of which is given here, was built recently at a cost of $12,000 for the building and the furnishings, which include a fine pipe organ.

The day was one of great rejoicing. It gave to Congregationalism in Cloverdale one of the most desirable church edifices in the state and placed it where it can better do the work it is called to do in that beautiful and prosperous town. Pastor and people are to be congratulated.

The Annual Rally.

Tuesday evening of last week the church held its annual rally, which had been postponed from the usual time, the 13th of February, awaiting the completion of the new building. In view of the fact that Mr. Snider, the pastor, has resigned and will not be with the church much longer the opportunity was taken at this meeting to express appreciation of the work done by him and Mrs. Snider in the community. Mr. Snider was given handsome field glasses and Mrs. Snider some beautiful pieces of silverware.

The church rejoices that it is to have its pastor for about two months yet; and before his departure it is expected that choice will have been made of a successor.

The church has been having a good growth of late. Last Sunday eight persons were welcomed into fellowship on confession of faith.

Official reports show that nineteen saloons in New York paid in the month of November last. over $22,866 in fines for breaking the law.

A PLEA FOR WOODLAND.

Editor Pacific: Will you allow space for a few words of appeal for our work at Woodland?

Our church there has had a disastrous experience and is now greatly in need of strong and wise pastoral care. A few years ago it called to the pastorate a young man who had left a sister denomination and had not allied himself with ours. Of irreproachable character and winning personality, and pleasing address he soon attracted a good deal of attention. When after repeated urging he applied for ministerial standing in the local Association it was found that he scarcely knew what he did **believe,** but that he did **not** believe hardly any of the commonly accepted articles of Congregational faith, and he was refused standing among us. He continued his work and, to be brief, nearly wrecked the church.

Following an unsuccessful effort to turn the whole work over to Unitarianism, he withdrew. A large part of the membership soon did likewise and have since organized a Unitarian church. For nearly a year no services were held by our people. Several months ago I was invited to supply, which I have done a number of times, and meanwhile we have tried to secure a pastor.

If it means anything to us that one of our oldest and best located churches be saved from total loss, now is the time to save it.

Knowing the illness of our beloved Brother Harrison, the church has asked me to help them find a pastor.

What have they to offer him? A good building, well located and free from debt; a work among cultured people in a delightful community; the support and sympathy of a church strengthened by the withdrawal of those who no longer are in acocrd with our best beliefs; and a salary (including some help from the H. M. S.) of $900 to $1,000.

There are not many young folk in the church, but plenty of them in the city of 5,000 population. There is just as much, but no more, indifference to religion in Woodland as there is in the average California community—Southern California included. There is much in the condition of the church to try the tact, patience, courage and faith of anyone who will lay hold of the work.

What do they need? A man willing to work under difficulties; not expecting great visible results, and understanding as the church does that a crowded house does not insure success. If he be a strong preacher he will find a congregation small in numbers, perhaps, but able to appreciate his best; but they need and want one who will not shun men's society nor get discouraged in a week. They need a man of liberal spirit and evangelical faith, one who can preach the Gospel of Jesus the Christ so as to win thoughtful men's approval and adherence. They are not critical, but ready to welcome as pastor any man of suitable address, whom our Home Missionary Society will endorse.

Is there not among us some one ready and able for this important field? I shall be glad to correspond with any inquirers, or meet them at my office at 2505 Shattuck Ave., Berkeley. Geo. H. DeKay.

The saloon-men are claiming a victory in Nebraska, but they seem to be about the only ones who have heard of this reaction in Nebraska.

OREGON LETTER.

By George H. Himes.

Easter Sunday was a day long to be remembered among most of the Congregational churches of this city. The day was ideal until after the morning service was over, and then it clouded over and before nightfall a few slight showers descended.

At the Highland Church, Rev. E. S. Bollinger, pastor, the church was packed to its utmost capacity, and the musical service was excellent. Twenty-five new members were added to the chruch, and the Easter offering of church and Sunday-school aggregated $80. The additions to the church since Rev. Mr. Bollinger began his pastorate six months ago number forty. At the present rate of growth it will not be many months before the matter of enlarging the church home will have to be seriously considered.

At Sunnyside Church, Rev. John J. Staub, pastor, Easter Day was an occasion of great spiritual uplift. All the services of the day were very largely attended, and the music was of a high order. Eight new members were added to the church, which makes twenty-five additions since the first of the year.

Portland Local Association will meet with the Sunnyside church on the 23rd of April.

Rev. Daniel Staver, assistant pastor of the First Church, gave an excellent sermon on The Resurrection in the morning, and Rev. Joseph R. Wilson, president of Portland Academy, preached in the evening.

Rev. E. C. Oakley, of the Oregon City Church, has recently been assisting Rev. Howard Gilpatrick, of the Hillsboro church, in special meetings, with good results.

After a strenuous campaign of several months the Y. M. C. A. and Y. W. C. A. committees of this city "took account of stock" about ten days ago and discovered that they were $90,000 short of the necessary sum—$350,000—which a careful survey of the whole field of Christian work in connection with these organizations was thought to demand to carry into execution the building plans which had been determined upon. The limit in which the money could be raised expiring on March 30th. In this emergency, an "Everybody Gives" campaign was resolved upon, and pledges were secured from one hundred business men that they would lead in the enterprise, by giving the time of some of their best solicitors, in addition to lending a hand themselves. The work was begun on the 25th of March and pushed on with splendid persistence until 10 o'clock Saturday night, when the forces were called in to see what the footings were, and it was discovered that the sum pledged was $95,800,—making all that was needed and over $5,000 to spare! That there was great rejoicing, and the singing of the Doxology with an unwonted emphasis, it is needless to state. Work has already begun on the new structure by the awarding of a contract for the plans and the purchase of a site. This will be on the north side of Taylor Street, between Sixth and Seventh streets. The building will be 100x200 feet and seven stories high. The site is an excellent one, and it is in the first block south of the largest hotel in the city—The Portland.

Portland, April 6, 1907.

There are 240,000 saloons legalized by law in forty-two states.

The Home.

MRS. WILSON'S SELF- DENIAL.

"It took out of me what little heart I had," said the worried-looking woman to her companion who had the rosy, comfortable appearance of a Baldwin apple.

"It didn't strike me that way," answered the older woman, "most of us take extra steps till we let our heads save our heels. But what if a woman does walk twice around the globe in twenty years getting a thousand meals a day, and fetch up where she started, she's been giving life and happiness to her loved ones every step of the way."

"Ruskin says something about the feet of a good woman touching the meadows and leaving the daisies rosy," murmured the tired-looking woman.

"I don't know much about poetry," answered the plump woman, "but don't tell me a man prefers a couple of raw apples or a dish of breakfast food for supper and a woman all rigged out and ready to sing to him. When my John comes done out from the shop he wants a hot, tasty stew, or light biscuits with preserves, then he's worth having around."

Mrs. Wilson listened attentively to the two women. They had been to the afternoon lecture and were waiting for the same suburban train. They had, too, heard "women are overworked and underpaid, and most of them sick," and had not understood how to meet the problem. Mrs. Wilson had expected to be inspired and uplifted, but she came away discouraged, for she saw no way to "lighten the load."

"You have more work than I, but you hold your own, " the tired-looking woman was saying to her companion. "Lately you look real young."

"You see it in my face," answered the older woman with the young look, "I always take a fresh start during Lent."

"Fast and pray?" was the inquiry.

"I do aim to pray more, but then I always do that when there's extra work, it rests and strengthens me of course; but I fast. I can't do my heavy housework with five children without my victuals, but I fast in my heart. I deny myself every anxious thought or worry for forty days, for, try my best, I fall back and need to begin over again each spring. After being cheerful and hopeful for more'n a month it kinder comes natural for a long spell, and while it lasts it makes work and living with folks mighty easy, but there's our train, I'll tell you more——" but the rest was lost as the crowd rushed out as if pursued by wild beasts and Mrs. Wilson was separated from the happy-looking woman and her companion.

Mrs. Wilson was beyond listening distance, but she sat where she could study the face of the woman who kept Lent by a heart fast, giving up what is dear to most women. "I am going to see if I can go a month without repining in my heart over my overworked condition," decided Mrs. Wilson, "the words of my mouth and the meditations of my heart shall be my Easter offering this year."

Mrs. Wilson entered her home with a lighter heart than she had known for a long time. She had received an inspiration from the happy-faced stranger in the waiting room, but it was soon put to the test. Nellie met her with, "Mamma, the boys have been fussing as usual and have knocked over your beautiful cut glass vase and broken it."

For a moment there was a struggle in the mother's mind as she weighed values, cut glass or cutting words, then she decided "I will begin my self-denial now. I will not have angry feelings or worry over loss for awhile."

"I am sorry, dears," the mother said gently. That was one of my wedding presents, and the friend is dead, so I valued it highly."

"Mamma, Ned dared me to throw him, and I forgot about wrestling in the parlor," spoke up Will, very much ashamed. "I'm awful sorry but I'll save every cent I get till I can buy a vase like that."

"I'll help," said Ned, "we would have stopped in time, but Nell began to order us out and we wanted to tease her."

Nellie's face showed she had not been guiltless.

"The tendency to make each other uncomfortable makes me feel worse than the loss of the beautiful vase," said the mother.

"We won't again," the children cried, and the mother knew she had gained a point with the children in her self-control.

Mrs. Wilson stepped out to the kitchen to see about dinner, and found the maid tired. The mistress remembered the girl had been ironing all day so had an excuse for being nervous. "You have such a good fire it would be nice to have some of your delicious biscuits with the stewed chicken gravy," Mrs. Wilson suggested.

Usually a late order brought a quick retort or a slamming of doors or other "wooden swearing" from the maid, but Mrs. Wilson was so pleasant Katie caught the spirit and promised biscuits and took more care with dinner than she usually did on Tuesday.

"You look tired, darling," Mrs. Wilson said as she greeted her husband with a smiling face.

Mr. Wilson looked surprised, for his wife usually got in her expression of weariness first, and after a man hears how tired his wife is he drops the weary subject. "The insurance business is hard just now. Our general manager is dissatisfied about returns, and we have to do extra work to hold our places, even with reduced salary," answered Mr. Wilson.

If women were overworked and underpaid, men were even more so, and it might as well be borne patiently the wife decided as she watched her husband's careworn face brighten at the dinner table. "These biscuits go to the right place," he said.

And then the wife told him that the speaker on social problems advised wives to serve a cold supper and be more attractive in appearance.

"That will do with a Katie in the kitchen," remarked the man, covering his third biscuit with gravy.

"But it means a wife's constant attention to keep Katie up to the mark, and she must do without much to pay Katie," reminded the wife. "The lecturer thought women ought to have time for books and art and music."

"I would like that program, myself," said the husband.

"I'd like to cut school and play marbles or ball every day," said Ned.

"I'd like to ride in an auto as Lily Fisher does, and not have to practice or study or help around this big house," said Nellie.

"Mamma would like to stop making your pretty clothes, and get out of doors more; but there is no

path to success but hard work, my children," said the father.

"I am thankful we are all well enough to do our part," said the mother heartily. "Now, after a half hour's fun we had better get the lessons out of the way."

Without the usual protest, the children took up their evening tasks and Mrs. Wilson went to the library where her husband was lying on the lounge too tired to take up the new magazine. The wife sat down by his side and stroked the hair that was growing thin and white too soon.

"Nellie," the husband said slowly, "I am tired because we have met with a misfortune."

"Not lost your place, John?"

"No, I work too hard for any company to turn me off, but the mine has failed and been sold out and we have probably lost the savings of years. I went in against your judgment."

"We won't think of that, John," she said, kissing his forehead. "You did not deceive me about it or go against my consent, only my **feeling,** and that might have been wrong. We must begin saving for old age in a slower, safer way."

"Bless you, Helen," said Mr. Wilson.

"I might let Katie go and get a cheaper girl," said the wife.

"No, we will not economize on your health, for you cannot be on your feet more than you are," spoke up the husband. "There must be other ways, clothes and food, and entertainments."

A quick reply about her own shabby clothes rose to the wife's lips, but she remembered her Lenten sacrifice and was silent. He would **not** have understood, anyway, as he supposed she had all she needed.

It took many a battle before Mrs. Wilson felt reconciled to the loss of the money that went to develop a new mine. It was not always easy, but Mrs. Wilson kept true to her fast of heart. She would not have her peace of mind disturbed by the worries of the kitchen or the imperfections of the children or the bad business management of her husband. She would help each day to bring what perfection she could in all these lines but she intended to have a few weeks of soul-rest preparatory to Easter. Sometimes she ran very quickly to her room and locked the door and gained the victory on her knees. Oftener it was only the upward look, the thought of God that may be a prayer, that kept her steadily on her way. The anxious puckers around her eyes straightened out and a happy smile was often on her face that made her look young again. The boys stopped quarreling, lazy Nellie took more interest in her work, and was less inclined to "boss" her brothers. Katie did not find it necessary to keep the flag of independence in the air with such a sweet-spirited mistress.

There were no new Easter clothes for Mrs. Wilson. A bunch of fresh violets on her old hat was the only touch of spring about the little lady except the happy look in her face, but it was a very attractive-looking wife and mother that started with her family for the Easter sermon.

Her husband gave her an admiring glance. "It's braced me up to have such a well wife this spring. I believe I would have broken down with nervous prostration as Brown did but for your being so happy this spring. Been taking a tonic, Helen?"

"Yes, I got one for Lent, but I'm going to keep on with it," answered the wife with a merry smile.

"Did Dr. Weaver give you the prescription?" asked the husband. "What's the matter with passing me the bottle?"

"I got it from a woman waiting for the train," replied the wife with a low laugh. "You can have just as much as you are willing to take, and I will tell you all about it when we are alone this afternoon," replied the wife as they reached the church and entered to the uplifting beauty of Easter bloom and message in song and sermon.—Myra Goodwin Plantz.

The Quiet Hour.

WATCHFULNESS.

By John G. Whittier.

Shall we grow weary in our watch,
And murmur at the long delay,
Impatient of our Father's time,
And his appointed way?

Alas! a deeper test of faith
Than prison cell or martyr's stake,
The self-abasing watchfulness
Of silent prayer may make!

We gird us bravely to rebuke
Our erring brother in the wrong;
And in the ear of pride and power
Our warning voice is strong.

Easier to smite with Peter's sword,
Than "watch one hour" in humbling prayer:
Life's "great things" like the Syrian lord,
Our hearts can do and dare.

But, oh! we shrink from Jordan's side—
From waters which alone can save,
And murmur for Abana's banks,
And Pharpar's brighter wave!

O thou who in the garden's shade
Didst wake thy weary ones again,
Who slumbered at that fearful hour,
Forgetful of thy pain—

Bend o'er us now, as over them,
And set our sleep-bound spirits free;
Nor leave us slumbering in the watch
Our souls should keep with thee!

AN HONEST LOOK AT OURSELVES.

By Theodore L. Cuyler, D. D.

At the beginning of each year, merchants are accustomed to take an account of their stock of goods on hand; and all prudent men of business make an examination of their affairs, asking, "Am I a richer or a poorer man?" If it is wise for the tradesman to face his own financial condition, how much more is it the duty of every one of us to take an honest searching inlook of our own hearts, and the condition of our immortal souls: "Examine yourselves," is the plain, yet kind commandment in God's Word.

One might suppose that the person we live with

every day, and who inhabits our own body, would be thoroughly known to us. Yet how pitiably ignorant we often prove to be, and how many chambers in our own heart-house are seldom explored at all! Happy is the man who acts the Columbus to his own soul! Our greatest spiritual danger lies in the direction of unsuspected or undeveloped qualities. No one knows what is in him until he is tried. This truth cuts both ways; it applies to the good qualities as well as to latent weaknesses or vices. For example, Abraham could not have known how much faith he had in God until he flashed the bare blade over the bosom of his beloved son. Daniel may not have fairly measured his own courage until the threat of the den of lions stared him in the face. One of the purposes of God's dealings and discipline of his people is not only to put his grace into them, but to bring his grace out of them.

On the other hand, David had seen the cover of a very horrible pit in his own character lifted off when he wrote, with a pen dipped in tears, that penitential Fifty-first Psalm. Judas may have passed for an average specimen of honesty till the bag was intrusted to him, and the chief priests held up the shekels before his greedy eyes. Peter boasted of his own constancy until his Master let him know what a flaw there was in his iron; just there the iron snapped. It is the undetected flaw that lets the axle break when the locomotive is spinning over the track at forty miles an hour —with frightful wreck of cars and passengers! Christians are never in greater spiritual peril than when dashing along at a high sped of prosperity, amid the envy of many beholders. At such time look out for the axle!

Sometimes we hear of the commercial failure of men who have stood high in the business community. They were not rogues or swindlers. But they were lamentably ignorant of the true state of their own affairs. They either overestimated their own assets, or were afraid to probe their own losses to the bottom. Surely we ought to "take heed to ourselves," and to know just how we stand toward God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly.

We might well prove ourselves with such questions as these: Do I hate sin—even the sins I used to love—and do I fight against them, and pray to be delivered from them? Do I submit my will to Christ, and let him rule me and guide me? Do I give to my Master the key to my purse, my time, and my influence? Do I feel a solid satisfaction in doing right, and a great joy in laboring for the welfare of my fellow-men? Am I striving honestly to live every day as I pray? If we can find in our daily experience and conduct a satisfactory answer to such questions, we may believe that we are sincere followers of Christ.

While careful and praverful self-examination is a vital duty, vet it is sometimes so conducted as to be hurtful. Some good people overdo it. They become too self-conscious, and think too much about themselves. They are perpetually feeling their own pulses, and worrying about their spiritual health. until they grow morbid and wretched. Bunyan describes such unhappy Christians in his "Mr. Fearing," who lay out in the cold all night because he was afraid to knock at the wicket gate, and went all the way to the Celestial City with his head bowed down like a bulrush. Weak nerves and dyspepsia often add to the sufferings of despondent Christians.

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The way to be healthy and happy is to take both the In-look and the Up-look. We should look into ourselves to discover our own weaknesses and wants. We should look up to the Source of all strength and peace and joy. Yes, and we may well take a frequent Out-look also to see how our work progresses, and what our fellow-Christians are doing, and how our fellow-creatures are suffering, and what we can do to help and to save them. While we "look to ourselves" let us also be looking after others. Above all let us be looking unto Jesus, the Author and perfecter of our faith, the Model for our lives, and the Guide into all truth. Beholding him, we may be changed into the same image from glory to glory, even as by the Spirit of the Lord.

Brooklyn, N. Y.

Young People.

SOME QUESTIONS.

Do you chance to know
A cow that could blow
Her horns if she wanted to?
Have you ever seen
In a meadow green,
A horse take off his shoe?
Do you often note
The sight of a goat
As he stands and strokes his beard?
Are there any small girls
With long, thick curls
Who the cock's red comb have feared?
Did you ever hark
To a big dog's bark
That came from a white birch tree?
Can you often tell
From his scales how well
A fish may sing in the sea?

—Youth's Companion.

PUSSY WILLOW'S HOOD.

All winter long Pussy Willow had been shut up in her house by the brook, but one bright spring

morning she opened the door and peeped out. It was very early—oh, very early! Not a flower was to be seen yet. Here and there were a few shy buds, and a few brave little birds, the only friendly beings she saw. Pussy Willow shivered, either because she was lonesome or because it was cold, but she cuddled her little head back in her warm, fuzzy hood and sat very still.

"Ah, good morning, Pussy Willow," called the brook as it went sparkling by, glad once more to be free from its winter covering of snow and ice, and to be able to look out once more upon the warm sun and blue sky.

"Ah, good morning, Pussy Willow," creaked the stiff old boughs of the trees, as they straightened out their naked branches, through which the winter winds so long had played at will.

"Ah, good morning, Pussy Willow," cried jolly old Jack Frost, who knew well enough that his fun was very near at an end. "Ah, good morning, Pussy Willow," chirped the little sparrows, as they flew busily back and forth, from tree to tree, looking very likely for a place for a home by and by, and a nest in which to raise their family of baby sparrows. But by this time old Robin Redbreast, who had been about all winter long—so warm was he in his warm coat of feathers—began to grow jealous of all this attention poured out to Pussy Willow. "Good morning, Pussy Willow," said he, flitting up to a branch near by, and gazing critically at her. "What a funny little hood you have. Why do you wear it?"

"Oh, Mother Nature told me to, and she always knows what is best," answered Pussy Willow.

"I would not wear a hood," sneered Mr. Robin, and down he flew to the ground, leaving Pussy Willow a little unhappy, for, like all little girls, she liked to wear nothing that was queer or unbecoming. Then Mr. Robin—he was a cruel robin—whispered to all the other birds and to the boughs and to the brook, "Pussy Willow has to wear a hood. Pussy Willow has no hair."

And the next morning, as soon as the sun was up, they called out at Pussy Willow and laughed at her. Poor Pussy could have cried for grief. "Never mind," soothed Mother Nature, "wait a few days, and it is Mr. Robin who shall weep, and hide his very head for shame."

And Pussy Willow did wait; and one morning, when the sun was very warm, and the water in the brook sparkled and leaped from pebble to pebble, and all the trees were full of birds, behold Pussy Willow gave up her hood to Mother Nature, and sprang forth happy as a little bee, her long yellow curls dancing in the sunlight and shining like gold as the sun's rays fell upon them.

The birds and the boughs and the brook langhed this time at crestfallen Mr. Robin, until for very shame Mr. Robin was driven from field and forest.—Mary A. Howlison.

HIS MOTHER'S FRIEND.

"Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays. "You know you'd have a lot better time at the concert, and I want you to go with me. You know I do."

"Yes, old fellow, I know it, and I want to go with you; but you see it's this way. I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I don't. You see they were chums when they were young like us, and I've heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going; and then I always enjoy meeting my mother's friends."

It was only a little thing for this college fellow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folks carelessly leave undone without realizing how much happiness the attentions would give.

It was only the other day that a good woman with beaming face called out to a friend who was passing: "Come in and let me show you something;" and with genuine happiness she displayed a photograph of a young man and another of a college room. "Just think," she said, John Graves wrote me a beautiful letter, and sent me these because he said he thought I might like to see how he looked and what kind of a room he was living in. Wasn't it lovely in him? For I haven't seen him since he was a boy, and he just did it because I'm a friend of his mother. Every time I look at these pictures they'll make me happy, for it's so sweet to be remembered!"

Oh, if you could have seen that radiant face, you would constantly be on the lookout for opportunities to give happiness, not to your father's and mother's friends alone, but to older people generally; for the things which mean so little to you often mean a great deal to them.—Wellspring.

The consular courts in China have been done away with and a regular federal court established. This is under the general provision granting America the extraterritorial right of trying her own citizens who happen to reside in China. Judge L. R. Wifley is the occupant. This is evidently a much more enlightened policy than the old consular court system.

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We can do nothing but believe in Christ; we cannot even do that entirely, for Jesus is the author and finisher of our faith. (Heb. 12: 2).

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine-room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part, and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

If seeing the invisible object of our faith would make it more real to us, ours is only a half-faith.

In the matter of faith, "half a loaf is better than no bread"; indeed, it soon grows into a whole loaf.

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